بسم الله الرحمن الرحيم

Prelude

قاموس ترميز الجنس و الضمائر

Stop Momently!

Before proceeding to read this Qur'an translation it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation! The facts are:

A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic; and
B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and implicit* characteristics!
C. It had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* that
D. Since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact vitally maintained *throughout*!

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading!

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an!

First: The Qur'an is made Arabic!

"Verily We made it[x] Qur'an[x] Arabic..."(S43:3)! (The superscript "[x]" on it[x] says that this "it[x]" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic! Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries! There are *no synonyms* in The Qur'an! Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import! That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'an! Hence the *absolute need* for a *precise textual* translation!

Second: The Qur'an is in Arabic tongue-expression!

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic…." (S16:103)

Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another(*Arabic word*) and the result is a meaning which *neither* of the two *conveys*! For example: "the path's son"= "the traveler"! There is no *path*; there is no *son per se*! Another example: "[*He*] eats his dead brother's flesh"=He *slanders* another person!There is no "*eating*", there is no "*flesh*", and there is no "*dead brother*" *per se*! (In Arabic the pronoun "*he*" is *implicit*, that is why it is in *italics* and *bracketed*)!The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic tongue(*idiomatic*)expressions! So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning* or *meanings* of such expressions which are *rife* in the Qur'an! There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has "English-tongue"(=*idiomatic* English) expression! Example: *troubleshooter*, *cakewalk*, *circle the wagon* and *soapbox*! So, if one is *not* familiar with such expressions he/she *cannot translate* them!

Third: diction of The Qur'an had been *descended by Arabic-rules*!

"We descended it[x] (*by*) Arabic rule[1]! (S13:37).

By Arabic *rule*, means *following Arabic language rules* of *grammar and conjugation*, the *morality* and *wisdom* of the Arabs, *as polished* and *improved* by *divine intervention*[2]! Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood*, *let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن= *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence!

Fourth: The diction of The Qur'an *could be* by *Sha'rey'ah* dicta!

The fourth fundamental is the *Sharey'ah imperatives*! Which means there are certain *Sharey'ah requirements by definition,* became known as the *establishmentarians*! That is: terms *religiously defined*

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[1] See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for an elaboration. The word rule= "**حكماً**" is *adverbial* so it is approximated through the word "*by*"!

[2] See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration on this point.

and are ubiquitously accepted! For example: Prayer! Linguistically speaking, prayer=*invocation* or *place* of praying! But by *Sharey'ah definition* Prayer is *universally* accepted as having had *ghusol* or *wodho'a* (*a prescribed bathing or a simple cleansing*), entering into the Prayer by enunciating: "*Allaho Akbar*", doing all the *prescribed* rituals and gestures, and exiting from it by: enunciating: "*As-Salamo Alaykum wa Rahmato Alla'he*"!

In *addition* to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals! In order to exactly *convey* the rather *terse* and *meticulous text* of The Qur'an, that is *conveying* it in its Arabic *sense* and *flavor*! English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized* as *needed*! (See below).

The *corollaries* that follow from the four fundamentals

1. Qur'anic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*! Its words are very *precise*, *highly descriptive, denotative, connotative, eloquent, and elegant*! Its *implicit* meanings are almost as exciting as its *explicit* imports! If you were *very fluent* in Arabic and were to read The Qur'an *in Arabic* you will *surely not* fully understand it *except with some help*! Its words are *packed* with *meanings*!
2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender! Arabic words are *unlike* English with respect to *gender*, i.e. *every* word is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended* message(s)!
3. English words *almost all* are *not* conjugative! In fact so many common words do not have a simple *past tense*, e.g.: truth, patience, mercy! Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find, objective* nouns are *much* harder to find, if at all they exist!
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost* make *any word you desire* with a great deal of *precision* for the *intended* meaning! Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*!
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'an:
   A. <u>*Transliteration*</u> of words that have *no* English *equivalent*! Such words are *transliterated* and *parenthetically* explained, for example: *ba'al* (*master/owner/husband*), and also a *footnote* is *added*, as the word: *ba'al*, has another meaning= an *idol worshipped* by some Arab tribes *prior* to Islam!
   B. <u>*Superscribing* and *square bracketing* of *pronouns*</u>! Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden* (*implied*), therefore *specifying exactly* the *intended* pronoun is *vitally important*! So, I have established a list of such pronouns *specifying* the *referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with! Consider the following for an *illustration* the pronoun: **you**! Clearly in English this *you*, could stand for *masculine*, *feminine*, *singular*, or *plural*! In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist!

So this *you* is *superscribed* with an "s"=you^{s} so it is for the *masculine*, *singular addressee*, *detached and not hidden*!
If it is superscribed with an "f"=you^{f} so it is for the *masculine*, *plural*, *addressee*, *connected*, and *not hidden*!
If it is superscribed with a "g"=you^{g} then it is for *masculine*, *singular addressee*, *connected*, and *explicit* ending-pronoun **كَ**, as in **إنّكَ** = very you^{g}.
If it is superscribed with an "h"=you^{h} then it is for *masculine*, *singular addressee*, *connected*, and *explicit* ending-pronoun **تَ**, as in **أحســبتَ** = do you^{h} reckon.
If it is superscribed with a "z" and *bracketed and italicized* = [*you*^{z}] then it is for *masculine*, *plural addressees*, *and explicit* (*not hidden*); or "y" for *feminine*, *singular addressee*, *detached* and *explicit*, كِ, as in إنّكِ =verily you^{y}.
If it is superscribed with an "s"=you^{s} then it is for *feminine*, *singular addressee*, *connected*, and *explicit* ending-pronoun **تِ**, as in كنتِ=verily you^{s}.

   C. <u>*Masculinizing or feminizing certain words as needed*</u>! This was done by *superscribing* a word with ^{w} for *feminizing* it or ^{x} for *masculinizing* it, e.g.: tree^{w} and pen^{x}!

   There are *under* twenty different such superscribed words, that are *repetitive* and so they will be *obvious* and *easily remembered* and *appreciated* (*for eliminating ambiguity*) as one reads on!

   D. <u>*Transliterated* and *Superscribed* Words</u>

   This compendium of *transliterated* and *superscribed* words *was* fairly large, as this compendium had exhausted the entire English alphabet! So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*! Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts! To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use! The list includes:

The defunct: e, i, j, k, l, and q. The one left in use are:

a. See p 4 below.
b. Used for the *plural*, *masculine*, *addressees*, e.g.: لـكـم= you[b]
c. Used for the *plural*, *masculine*, *addressees*, with ت الفعل, e.g.: قمـتم= you[c]
f. Used for the *masculine, plural you*, you[f]= "أنتم"!
g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you[g]=قمت\إنّك;
m. Used in combination with y for *plural feminine* such as you[y m] =أنتنّ
n. Used as a *superscript* for *masculine plural* mood, e.g.: your[n]!
o. Used for "ما" which is equivalent to "حيث"= whence, "ما المصدرية" = when[o]
p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:
(1) As *connective* noun "who[x]"/"whom[x]" "اسم موصول"="الذي" or "ما" = "which[x]"
(2) Who[r]/ "whom[r]/which[r] = "الذين", but in *Arabic* some time albeit "اسم موصول"
(3) But *written* and *enunciated* as "من", so to *distinguish* such designation "من", it is superscripted with a "p"=who[p] or whom[p] or which[p]! So, who[p]/whom[p]/which[p] all stand for "مَن" *accordingly*!
(4) As *interrogative* noun= who[a]/whom [a]/which [a]="من," = "ما"="اسم استفهامي,"
(5) As *conditional* noun= whoever/whomever/whatever= "أداة شرطية" "من," or "ما"= inasmuch/so-long as!
(6) As who [r] for a *plural masculine* "who" = "الذين!"
(7) As who[u] indicates *singular feminine*, as who[u]/whom[u]/whose[u] /which[u]= "اللتى"
(8) As who[v] superscript[v] indicates *plural feminine pronoun*: as who[v] = "اللائى أو اللاتى."

r. See p (6) above.
s. Used for *separate, apparent, masculine, singular you*= "أنت"=you[s]!
t. Used for two situations: *singular*, *masculine*, *addressees* e.g.: your[t], or for *plural*, *masculine*, *addressees* with ت الفعل, e.g.: قمـتم= you[c]
u. See p (7) above!
v. See p (8) above!
w. Used to indicate a *feminine* gender/*feminine-gender-referent*, e.g.: self[w], village[w], or a *feminine pronoun* it[w]!
x. Used for *masculine* gender or a *masculine gender-referent*, for example, book[x], or a *masculine* pronoun it[x]!
y. Used for a *feminine plural: verb* e.g.: "*ate* [y]" = "أكلت"or *pronouns*: "*they* [y]" "*them* [y]" or "*their* [y]" or for *singular feminine* your [y]!
y m. Plural Feminine e.g.: "آكلات"= eaters[y m] as "*eaters*".
z. Used for *masculine plural verb*, denoting "و," or "ي"= *augmentation* or *union* "*waw*," you[z], or they [z] for denoting "و" or "م"= *augmentation* or *union* "*waw*," versus *you* = you [f], أنتم, the *masculine plural pronoun*!

Also, for denoting "ت/ـة التأنيث" = the *feminizing-denotative* suffix "ت/ـة"for the singular, =She[y] e.g.: eater-she[y]= "آكلة", or for the plural, e.g.: "آكلات"= eaters[y m] as "*eaters*" *per se* could be *masculine*"آكلون"as well! So the *double superscripts* certainly specify the *referent* without any ambiguity; although -*she*[y]=the *feminizing-denotative suffix* is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of [w], e.g.: earth[w], as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur'an: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent *per se*! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" in Arabic = "نحن", will be used to *approximate* for "نا" as *most appropriate* alternative! For example: "قلنا"= "said we"=strictly speaking= "قال نحن"! But "قال نحن" is very awkward, to say the least! However, we will use it to mean: "قلنا" in all *identical* or *similar* situations!

Annotation: In English there is no way to *exactly* say: "كذ َب"= *he considered and said* that a statement/fact stated by another person is *false*/*a lie*! So for "كذ َب" I settled to use **denied**! Similarly for "جحد"= by *absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*! So for "جحد" I settled to use **rejected**!

تم هذا التنقيح لهذا الـ **Prelude** بالحمد و الشكر لله سبحانه وتعالى، بعد بعض تصحيحات المقدمة**(The Introduction)**،
فالحمد و الشكر و الثناء لله وحده و الصلاة و السلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً!
الأحد 1431\07\01 الموافق 2010\06\13م. و **آخر تنقيح**: الأثنين 1432\12\25هـ الموهفق 2011\11\21م.

المترجم و الفقير لرحمته سبحانه وتعالى:
عبدالعزيز بن فهد المبارك